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upon carefully acquired knowledge; and yet, when it comes to this question, he writes as the most unreasoning of women might about his general feelings and impressions. "While working on this chapter," he writes, "I have been told of a department store in this city whose girls are afraid of one member of the firm. *I am not acquainted with the facts.*" Here the sentence should surely have ended, but he goes on: "*My reply was that I personally believe that girls are unsafe in proportion to the largeness, not the smallness, of their salaries.*"

Would it not have been better for the writer to have applied some of his own methods before writing the chapter in question? Undoubtedly that chapter must do a great deal toward destroying confidence in the remainder of the book, for it is an example of how one with the ability to see and think straight may find it feasible to see and think and persuade wrong.

The chief value of the book lies in its helpful questions and its addresses for special workers' pamphlets.

THE FIVE GREAT PHILOSOPHIES OF LIFE. By WILLIAM DE WITTE HYDE, President of Bowdoin College. New York: The Macmillan Company, 1911.

There are certain maxims—short cuts to a rough-and-ready knowledge of human nature—that are perfectly familiar, such as "You may know a man by the company he keeps," "You may know a man by what he reads," "You may know a man by his pleasures," to which may be added, "You may know a man most truly by his prayers." Therein is mirrored the essential self, the being behind all unconscious affectations and pretenses, the reality back of all social and intellectual make-believes. *What* a man is willing to ask of the Divine, and *when* he is willing to ask it, give, as nothing else can, the man's true measure. And as men may be known by their prayers so a religion or a philosophy may be known by its aspirations—the point or goal toward which it reaches. Philosophy seeks to put an interpretative construction upon life, striving to say explicitly or implicitly why and how, explaining man to himself; and religion also does the same, while adding specific directions as to how to live. All religions, therefore, embrace some sort of a philosophy; but philosophy does not necessarily embrace religion. Yet both have this in common—that they seek to satisfy the soul's perpetual questionings and seek also to achieve something of power and joy.

The Five Great Philosophies of Life, by President Hyde of Bowdoin College, is a new edition of the work originally called *From Epicurus to Christ* amplified and largely rewritten. It is as succinct and plain an exposition of the five great attitudes toward life as the general reader would be likely to find. Professor Hyde illustrates his expositions, in the main, with good extracts from the philosophers and from modern literature. The five great philosophies are the Epicurean, the Stoic, the Platonic, the Aristotelian, and, finally, the Christian. In the chapters on Epicureanism the author quotes not only the master himself, but Lucretius and Horace, Whitman, Spencer, and Stevenson. The author has a real gift for the swift, incisive, descriptive epithet most helpful

for fixing an idea in the young mind. In the preface he lays out the five philosophies thus: "the Epicurean pursuit of pleasure, genial but ungenerous; the Stoic law of self-control, strenuous but forbidding; the Platonic plan of subordination, sublime but ascetic; the Aristotelian sense of proportion, practical but uninspiring; and the Christian spirit of love, broadest and deepest of them all."

Very clearly and happily does President Hyde trace the general concepts, precepts, and practical workings-out of the philosophies that he considers; their merits and defects, their strength and weakness, the part they play in the development of individual character and in the general history of human life and thought. It has been well said that men are born either Aristotelians or Platonists; and in one sense, psychologically, the various philosophies embody quite as much of individual temperament as of determined, self-consistent thought: so that the followers of Zeno are quite as much "born" to that following as are the devotees of exact science "born" followers of Aristotle.

President Hyde set himself no mean task in thus bringing together the chief features of these five great philosophies, noting their distinctions and differences, their relativity of opposites, and showing their effectual rounding out, or completion, in that "love which is the fulfilling of the law." Very happily, too, does he vary and illustrate his subject by examples drawn from literature and life; examples tolerably familiar to many and yet not often considered from these points of view. The whole subject is at all times kept well in hand, and the essential thought is presented and re-presented under various images and by various analogies. "All original thought is done in images," says Moleschott, and President Hyde is quite effective in his images; as when he says of John Stuart Mill, for instance: "His 'utilitarianism' is a fort mounted with the most approved idealistic guns, yet with the Epicurean flag floating bravely over the whole." In the main a clear thinker and an acute yet pleasant critic, one who neither eludes the choice of tints nor confounds values, one cannot always agree with Professor Hyde's labeling. The wonderful passage, for example, taken from Maeterlinck's *Wisdom and Destiny* is far nearer to the Christian doctrine, "The Kingdom of Heaven is within you," than to any Stoic law whatever. The book is instructive and is designed not so much for real thinkers and students as to meet the general popular interest in historic philosophy.

SPIRITISM AND PSYCHOLOGY. By THEODORE FLOURNOY. Translated by Hereward Carrington. New York: Harper & Brothers, 1911.

Both to scientists and to generally intelligent readers alike, this book is distinctly worth while, since it presents much scattered information in a convenient and condensed form. Professor Flournoy's able and candid thinking is here clearly and very interestingly set forth and is, furthermore, occasionally strengthened or qualified by the translator's excellent notes.

Psychology is doubtless still in its infancy, but is engaging more and more the attention of scientific men, for interest grows by what it feeds on, and the very difficulties of the subject are part of its fascination.